513 No one has a bed except the aménokal, who owns one of the Hausa
[352 type; this model has also been adopted in a certain number /227/
177 of Kel Oui /Owey/ camps. (1) The man and woman each sleep on
643]

1. Contrary to what has been said, the bed is not Tuareg but Hausa. Its use is spread among the sedentary people of Aïr, Damergou, and Sokoto, and it is made by Hausa smiths.

his or her own side of the tent, the boys with their father and the girls with their mother.

654 There are no cradles for babies among the Ahaggar Tuareg, and young children are placed on a skin or on blankets. Sometimes a hemispheric wicker frame is put over them and covered with a cloth to cut off the light or protect them from sandstorms.

The Kel Aïr and the Tenguéréguif have little cradles which are suspended from the top of the tent.

354 Fire. -- In front of each tent there is a hearth, generally made of three stones. It is not intended for cooking purposes, but rather for warmth in the evening after the sun has gone down when all the people gather in the shelter of the asaber, which is unrolled in an arc in front of the tent. The flame warms up hearts and
[272] bodies and synthesizes family and friendship. Sometimes a container of water is placed on the three stones to heat in order to make tea.

343 The cooking fire is set apart, generally some three or four
354 meters from the tent, in the shelter of a little stone wall in order to protect it from the wind.

372 We have not been able to find any myth on the origin of fire
773 among the Tuareg. According to them it was created by God, who gave it to man to cook food. Iblis (Satan) wanted to seize the secret of how it was made, and God punished him by creating

773 372 the tortures of hell. Iblis, however, communicated his secret to the blacksmiths, who since that time have known how to use it for metalworking.

372 [824] The Tuareg used to obtain fire by friction, using a board of torha (calliotropis procera) and a branch of hardwood; they caught the spark on a tuft of silk from the fruit of the calliotropis and blew on it until they got a flame, which required about a minute. They have kept this practice and still use it occasionally.

[439 177] Today they find matches sold by /228/ Tamanrasset merchants, but they all have tinderboxes with flint and a bent piece of iron.

[415 439] They do not keep up the fire. They carry it from one tent to the other in a fragment of an old gourd or sometimes hold a glowing ember in their hands without burning themselves.

[237 484] When they want to transport it long distances, they use camel-dung embers.

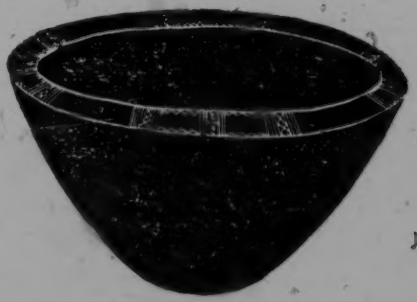

Fig. 27. Ahaggar Tuareg dish, imported from Hausa country.

[237] The Tuareg commonly use the excrement of camels and goats as fuel. In the high [137] mountains, wood is quite rare, but in the lower parts of the Koudia old acacia or éthel /ath-? Ed./ stumps are to be found. They never [824] use the wood of the calliotropis, which is the devil's tree and makes muffled noises when it is burned.

[823] Basalt blocks are never used to make the hearth, since they believe that basalt is possessed by genii and will explode violently when heated.

352 Furniture. -- We have briefly described the objects furnishing the parts of the tent reserved for the husband and wife. To these must be added a certain number of objects which make up the

Crafts

Tuareg crafts clearly disclose traits belonging to distinct cultural levels. This may be seen from a brief description of the methods of fire-making.

Matches are in ordinary use nowadays, but they are used economically not only because they cost money but also because many Tuareg live far away from towns or trading posts where matches can be obtained. The embers of a fire smoulder for a very long time, and when the Tuareg want to light a fire they normally find embers under the ashes where their fire has been. Glowing wood is carried from one tent to another on a fragment of calabashes or earthen pots, and some Tuareg even take fire with them in this way during nomadic migrations. If a new fire has to be lit and matches are not available, most Tuareg use the well-known method of fire-making by means of flint and steel. This method is widely resorted to in Northern Africa even to-day, and is practised among the Tuareg of Ahaggar as follows:— The curved piece of steel (*énefed*) is placed over the three middle fingers of the right hand. It is struck against a small piece of flint (*iafarast*) held between the first and second fingers of the left hand together with a small piece of lighting material which may be a small piece of cotton cloth. However, the best lighting material (*tajfert*) is a piece of wood of *tefé'ryast* (*Echinops Bovei*), which has been boiled and thereupon beaten into a fibrous mass with a stone. The Tuareg keep this lighting material in a particular leather bag (*taralkabt*) together with the steel and one or two pieces of flint (Fig. 198). Lighting material according to Maire is also made from a plant named *térahit* (*Traganum nudatum*) (Maire 1933, p. 82). The spark produced by striking the steel against the flint causes the lighting material to glow, and after blowing on it or swinging it in the air it is placed under a small bunch of hay which burst into flame after further heavy blowing. The use of flint and steel is not a very difficult method of fire-making, and I have used it myself on journeys when matches had come to an end.

The Tuareg do not generally use more primitive methods of fire-making nowadays. But they know an ancient method of making fire by rubbing a piece of hard wood (*agar* in Ahaggar, *agar* in Ayr; *Maerua crassifolia*) against a piece of soft wood (*turha* in Ahaggar, *turza* in Ayr; *Calotropis procera*). By this process they produce by hand rubbing a glowing dust which is brought into flame by means of lighting material and hay as described above. One of my informants among the Ayr Tuareg had produced fire according to this method. Lhote states that the method is at times used by the Tuareg of Ahaggar, where the hard ribs of date palm leaves are also used for starting a fire by rubbing (Lhote 1955a, p. 258).

Stone materials play a very little part in Tuareg crafts. Natural stones are used occasionally as

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

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824

Fig. 198. Flint (*taferast*), steel (*enefad*), and lighting material (*tajfert*). The lighting material, which is conserved in a leather bag (*tayallabt*), is made from wood of *tafirpast* (*Echinops Bovei*). Ahaggar, the *Ajjeh-en-tehlé* tribe. Dimension of the steel 0.065 m long. (F.M. 154a–d).

412 tools, e.g., for hammering tent pegs into the ground, for rope making as described below, for separating the hide from the body when skinning a barbary sheep, and for crushing rock-salt, red pebber, dried tomatoes, tobacco, and the like. We have seen above that the Tuareg saddle querns used for grinding cereals are natural stones of a particular form and size, and that they are used for grinding without any particular fashioning, though sometimes treated with a hard stone or a piece of iron to make the [324] grinding surface more rugged and effective. The handmill is never manufactured by pastoral Tuareg (cf. p. 214 ff., Figs. 179–182).

412 172 Prehistoric quern stones and stone pestles are found in many regions of the Central Sahara and these ancient implements, I was told, are sometimes used by the Tuareg of Ahaggar for grinding and pounding (Fig. 200). The Tuareg also use the numerous neolithic stone axes (Fig. 199) as whetstones for iron knives. These axes are known to the Ahaggar Tuareg as *tadefi n egenna*, that is "the axe of the rain (or the thunder)", and all Tuareg believe that they have fallen from the sky during heavy storms.

301 Stone material is still used for certain Tuareg ornaments, and notably for the well-known arm-ring (*ahbeg* in Ahaggar, *éweki* in Ayr) which is worn by most adult men and also by some boys. These rings are sometimes mentioned in literature as a weapon, but they are not well fitted for this owing [564] to their fragility. Most arm-rings are made from soft stone such as serpentine, and are manufactured by blacksmiths (Ineden).